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reader of the Pittsburgh Survey leaves these two books with a feeling of regret that they should have failed so signally to increase the sum total of knowledge which was contained in the original Pittsburgh Survey.

"The Steel Workers" analyzes intensively the work of steel making, the struggle which has been waged during the past three decades between the unions and the employers, the working conditions which have prevailed since the overthrow of trade unions in the great strike of 1892, and the spirit of the mill towns as reflected in their citizenship. The discussions are thorough and incisive, as the author shows a remarkable grasp of the subject of steel making as well as of the lives of men. The appendices combine a large amount of material valuable to the student of unions and strikes.

In "Homestead" the author has stated in detail the wages of ninety workingmen's families, discussing rent, food, and the various other expenditures, and showing their relation to wages and the cost of living. The whole study is divided on a nationality basis, the first half being devoted to the English-speaking households, and the second half to the households of the Slavs. In this volume again the appendices contain some valuable material for the statistician or the social worker interested in the collection of cost of living statistics.

The material originally appearing in the Pittsburgh Survey was of the highest quality, and representing, as it did, the most far-reaching and thorough investigation ever made into the work and lives of an American community, it aroused nation-wide interest. Both the social workers and the general public will feel a keen regret that four years have elapsed between the collection of this data and its final publication in book form. Social facts to be of value must be used when collected since they depreciate with alarming rapidity.

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Fite, W. *Individualism*. Pp. xix, 301. Price, \$1.80. New York: Longmans, Green & Co., 1911.

The Sociologists have insisted all along that social order is remarkable and needs explaining. They have declared that the ingenuity of the great thinkers of every age has been given to working out the philosophies, dogmas, codes, standards, ideals, and institutions, by which is achieved such imperfect social harmony as we see. But for fifteen years the psychologists like James, Dewey, Royce, and Baldwin have made the sociologists, with their study of punishments and laws and magistracies and other restraining institutions, look rather ridiculous. According to them, the altruistic and disinterested is so much a part of human nature that social order is in no need of explaining. Social control is superfluous, for harmony comes about of itself. Now comes Professor Fite in a virile, close-reasoned, pungent book, and shows that the individual remains everlastingly distinct, and evinces no tendency to sink his life in that of others or of the group.

Professor Fite agrees with Socrates that virtue is knowledge, that all who clearly know the right do it, and therefore with him, the social man differs from the anti-social man only in point of intelligence. Criminal and good citizen are equally individualistic, but they differ in the degree to which they are conscious of their purposes and of the relations of other men to these purposes. All moral differences hinge on intelligence, and the selfish man is simply the *inconsiderate* man, not he who thinks too much of himself but he who *thinks too little* of others. As a champion of individualism, the author does not derive individual rights from the recognition or support of society, but from a man's own nature. He reaffirms "natural rights" and upholds a man's right to get "whatever he wants intelligently." By that saving word "intelligently" he avoids having to justify the hoggishness of monopolist or grafter, and really slips in the idea of what is "reasonable," *i. e.*, compatible with the social welfare.

The author is most helpful in showing the futility of schemes of social reconstruction predicated upon the growth of brotherly love. He is right in insisting that the better social order is not to be achieved merely by denouncing or denying or blunting individual self-assertion in the name of a transcendent social interest, but by "an intelligent analysis of individual interests, and a scientific discovery and invention of methods of co-ordination." How true this is will be realized by anyone who has had experience in constructive social reform or legislation. Not "renunciation of individual interests" but the adjusting of them "in mutual satisfaction and freedom" is the path to social peace. The social good that will be attained through a more intelligent and comprehensive organization than we now possess will be not "a common good," but "a mutual and distributive good." The vague goal of "a common good" is held out simply because the principles have not yet been thought out on which the good achieved through co-operation will be distributed to individuals in the coming generation.

On the other hand, we cannot for a moment accept *in toto* the author's psychology. Human beings are not so sharply and persistently distinct in their consciousness as he assumes. At times one's self-thought becomes faint, and one enters into the existence of other people, even of animals, trees, and heirlooms. Again, his theory obliges him to deny the possibility of that rare love which exacts nothing from the beloved, not even recognition. He invites us to regard society as a relation of conscious beings quite out of space, geographic relation, and the struggle for existence. We sociologists will continue trying to explain reality instead of speculating on the social life of perfectly self-conscious individualities, free from instinct, passion, habit, custom, conventionality, and other things which film the eye of intelligence.

The book is a blast of relentless logic, clear thinking and manly feeling into a department of philosophy that has become of late rather stuffy.

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